of frete Barns churche.

A first was the filthie in sins, afterward by pardon and grace made faire. Upon these woordes, in Rom. xxii. none other meaneth, but that all the beauty of anme that is in the churche, and in any man of the church commeth of God, and that every man that is of the church be noynen in sinne, and that al they which fro the Jews or Gentiles turned to God, and came to the churche, had before lyved in sinne, and were therefore filthy, till the sacrament of baptism as they entred into the churche, they were purged and cleand from they sinne by the grace and pardon of God, and the sacrament of baptism, and after when they be deposed a gaine by sinne, they be agayne cleand, purged, and made faire, by grace & pardon of God; the sacrament of penance, and other holy sacraments taking their effect, and strength, and motion of Christ's patience. But he teacheth us in all that sermon and word, wherein saith Audine faith, that who ever is once cleand from faithe, is never after foule, nor that as once he is by any deadly sin foule, he is by and by no part of this churche. For holy churche is not called holy, because every piece thereof is holy other and fair. Wisemen the holy and wise are the best in the holy church, but because of the holinesse that is in it beside of their profession, no is not called faire, because every part is faire, but because of suche sinnes that is in it beside, as there maie be some weake part in a strong body, some sore part in a whole body, a some dead part in a quiche body, a some foule part in a faire body, and some white part in a blacke body, and in a good company some needie and some. And in such manner spake our sauiour to his apostles, where he fado, ye be cleane, not they were al cleane, so he fado; they added it onto it but ye be not al cleane, meaning by Judas's traitor that was one of the, though he was a traitour in his heart, was yet a foule unholde member of that faire holy church. Like as a good king hadde in his cheker role attending daylye upon him in his housholde drues and many false traitours that went about secretye to betraye hym, all the whyle they be suffering there till they be taken by their treach and put oute, they be kepyl of the courte and of the kynge's householde. And the housholde, albe it some wolte say ther was a thing housholde, because it hadde such worshipes in it, yet was it for that a good housholde, because it had good behide. And likewise as in whole world, the baritie of good partes and bad, yet with a beauty to the whole, so in the churche Christ be hym selfe seth how the soule partes to be let out the fayse, and rather be kept for then blemmyly the goodlines of the whole. And though the churche be of some soule called foule, for those persons that are by deathly sinne soule therein, as the evangellise sayde that the disciples murmure at soule of the saintment whereat none of them murmure but one: so is the faire for all that in deed by the laymenesse that is in her, borde by reason of Christ her glorious head, and of many other fayse members that are euer in her, and by reason of the good ly composition and comelye temperature of the whole body. For which cause the church may well say it of her, the words that the speareth in the canticles: I am blace, but yet am I beautye, peace, though there be soule no faire than faire therin, by reason whereof after the committ of me it might be called soule, and faire, as a ma of Inde is called blace for al his white teeth; yet is it otherwise here, for the other special causes. The tone so: the cause that it be neuer to unblace in living, is of the church called holy for that it hath holy professi, whereby it is dedicated unto Christ. The second, that there is in this world none holy goeth to ane other church out of it, so that will not be of it. The third cause is, for that the holyne that is in it be there never to serve holy therin, is farre fayse and holper, by reason of the light of God, than the lowes and uncold holyne of all that are soule and unholy therein, specially for the belove and holynesse of the very chiefes and principal bead there of our sauiour Christ hymselfe. And therefor as I say, these woordes of Laynti Auynye menynig none other wise by them than sainte Audine ment in them, make nothing in this world by frete Barns churche, is as he faith to faire that it hath neither spotte therin no sinne, so that by the Laynte Auyn. And the for e this place of saint Auynne nothing helpeth hym, but by other places of saint Auynne which I shall bring you forth after, ye shall see the multitude of Laynte Auynye to playnylye declared in this pointe against frete Barns, that frete Barns shall be as weare of Laynte Auynye woordes, so true he was weare of Laynte Auynye woordes, for weareynesse whereof he runneth out of Laynte Auynye rule.
The controversy

A But till I make those other places of Saint Austin which were Barns being in himself. The next place of Saint Austin ye hanged in, is this.

C Barns.

The holy church are near, but I do not say we, as one should be, we that be here alone that bear me now, but as many as do here faithfull churched men in this church, that is to say in this Bryan, as many as be in this Bryan, as many as be in the sea, as many as be in the whole world, to the rising of the sunne till the going downe, is the name of God prayed.

B So is the holy church our mother.

C More.

Now good readers, this text of Saint Austin hath these Barns alluded to in his sermon, that he made of them, in which hym I finde it not. And so forth there ought to be some oversight, either in himself, or in the printer, or misle unwrit or by misly printing those figures of alchymy, because the meaning of it, and the figure of it, be all in maner one, if it be contrary turned, I allay or them, therefore every way, and bought red over, and onely in his sermon which be alligned, but all in 96., 89., 66. and I finde his text in none of all those places, and than to go to these words which are all in his life, were a great dignite, and surety that the man had alligned his text in a wrong place, for purpose because he would not have it founden, for some thynge, that himselfe seth of alchymy, in the same sermon that would make all his matter, therefore till it happen to spone the place by chance in reading of Saint Austin's words, we will take the words onely which himselfe spoked, and than you prove they be no piece of his purpose against the knowe catholike church, for Saint Austin both in those words nothing els but hev that the church is not restayned unto one country, as those here after held which were called the Donats, which was the very church was then in his, and was by God proffed to rest and spread no further abroad, and for the defence of these franticke heresy, whereby these Barns and these other heresies be now, by faith certaine words of scripture consrufred after their own filth fantasy.
O vor my lode what wil ye say to Lyse, I have great maruaille that you borune him not. It is great to condemne to consome him an heretike, for he speaketh against your law. But, whereas you speake over him, when you glose declareth that God suffrith not the Rome churche to erre, and Lyse arte plain that many popes have erre, it also that the church standith not in dignity, but in sofference of Christ and his blessed serity.

Barns would hede some too, to have found and great ity in lyse his word. But in good faith I finde nothing here in Barns owne woordes, but his owne double folly. First he saith Lyse conseneth not, the least, and than he theeth the he speake not against ly law but against a glode. Is not that word well spisse?

Then he saith how wisely he proqveth Lyse repoue the glode, he sayeth that the glode saith that God suffrith not the church of Rome to erre, and Lyse saith plain that many popes have erre. And what thesa? Lyse saith not that the church of Rome hath erre, no; Lyse saith not that the pope of Rome is sa, whole churche of Rome, no more than the bishop of London is the whole church of London, no, the archbishop of Canterbury the whole church of the province.

Now where Lyse saith that his church standeth not in the dignity, but in the suffentio of Christ and his blessed serity, what faith he other then the whole catholic church agreeeth, not onely the good folk but the noughty, as many as any wittie have to perceve the thing.

Lyse as a lyse and a realme then standeth not so much by the dignity of the rulers as it standeth by wholesome, good order, true beaying and up. But yet as thes shynge woulde falle in a cite and in a realme, if the were no rulers to se them kep, and if the rulers be of a yege second sort, yet would the people be much worse if they were all without, and the people is thorese bounden to obey the, and not every lende below to set a rayle upon them: but it is in the whole churche also. And therefose no man then any sant with Lyse, neither to burre hym, no to be angrye with hym, but evere

Good man bathe good cause both to be an gry and to burre him, such pestillent rediciso persone as not onely by selying, railing, and belling at those that are in dignity, promoue to rebellion the people shoulde obey them, but also under pie ster of teaching the true sayth, laboure to brell the true faith and infect good chisten people with false popinone heretise, and amonge al those, one of the very worst fost, and wherupon at the remanante are in a maner buipled, wold under colour of beryng saence to the good vertous people that are in churche, make memme believe that the whole churche where of those good men be part, were not the churche in debe, because they would have it inknoweth that me might have no certe of any true doctrine, but that heretise might passe uncontroled, while every luede sebord might confute the scripture as him sef, isd, a no churche poynted of God, to consto hym and jugde who constrods wong, it be which churche men might be sure of the necess alfarre troouble.

And yet to make it more uncertain and the more vnure, Barns bygeneth the churche in earth to that blynde of goodnes, that excepte suche as bee newe chistened, or verpe ponge, and yet seant they other, which be not yet pe wot wel verpe meete to be made pachers: elles lante Antisse whom Barns bygeneth fo hym, sayth playne aganiste hym, that there is in earth no such, as I ha a nonyne by bys playne woordes provo you.

But first for the place of Saint Austin whiche of Barns hynging in I last conferes you, ye see that saint Antisse saith in them no more, but that the churche was not onely the chisten people of his se in his sermon, no; onely those chisten people that were in that cite, no onely those that were in Tybre, but also all falthful chisten people that were in the world before. In which worbes he saith to little for fre Barns saith, that I which dispute against hym, say the same thing my selse, that at chisten nacione, professing the true faith of Chisthe, that is to say the comon catholike churche, the verie holy churche of Chisthe, here in earth, and make amonge them the comon catholike churche, of whiche the very good men are parte, and are al called falthful people of Chisth because of the bittie of the true sayth of Chist. In which as so: the necess al popynge shps whole corps agreeith withoute contraption and repugnaunce, both the good people and babbe. And therefose are they called by that name, to make a depnycion and severaunce betwene that one catholique churche of
The confession

A one believeth and saith on the tongue, and all inconsistent Prayers, all false Prayers, and all Schisms Scismatics upon the other part: of all which as no sect agreeeth with others, so do they all impugne the true faith of the known catholic church, in which and of which as also all the unknown good Vertuous people, that have true charite with them, But great Augustine meaneth not, that like as all the church be faithful, that is to say agreeing together in the true beliefs, so they are all the many vertuous in all points before, especially so truly vertuous and holy, as holy friar Barns appointed pure and clean without spot or wincle.

But lettering other places of saint Augustine alone for the whole, looke but by this place only that we be in hand Wal, which if we might finde ones in Chrs propper place, I should I were fee farther thinges therein. But now consider no more for our purpose agayniste Barns, but ese the beginning of saint Augustine words as Barns bounded them in him self. And thus he begynned. The holy church are we, but I do not lave as any good reader. Both sainyte Augustine here meanes by sainyte Chrsiten, no mo but onely those as sainyte Chrsiten are alligned, that is onely those that are not only faithful in the believing the necessary points of Chrsiten faith, but that were in them selfe also holde to that onely pure and clean, that they had not so much as other spot or wincle in them. As though saint Augustine would say to his audience in his sermon in this wise: I know good Chrsiten people who are true members of holy church. That that I shortly shew you to. Not every body that believeth right, but he, that is to say you and I not onely believeth right, but also be holy and clean without either spot or wincle.

But yet when I say we be the church:

I meanes not you and I oursef, as though there were no mo o' church but my selfe suche other of you, as being at my sermon, be such holpe me as I am, but also al suche other as be so pure and clean without spot or wincle as you and I be, here lower then be in this towne, or in this country, or els where in all Chrsitian world. Lo good readers, if Saint Augustine writeth as Barns maketh, that in Chrsite word faithfull Chrsiten folke making the whole church be met not all Christen people that agree in profession of faith by the whole copes of Chrsiten people, but one thy luche as besides the profession of the true faith, were also to holy, pure, and clean, that they neither have spot nor wincle: the were thy tale in effect as I have reherced you, that he called hynneille luche a perfect holy man, which woorde I were never man hard of his mouth.

For there is no chrisiten man, but he may and must profess of symlykhe, that he believeth right and hath true faith. But there he not I suppose many good holy men, that say laye of them selle, that if they be holy, pure and clean, and specially without spot or wincle. And therefore it appeareth well, that this word faithfull Chrsiten folke, is not alwayes taken in met by the that speake it, for one pure and clean holy man. And to those wordes of saint Augustine nothing make for sainte Barns. And therefore re me not that in like wise both Barnsmilk take this glove that he allegeth d. cxviii. A redy, which faile that the church which can not erre, is of a Professional fault, that is to saye, the church of all faithfull folke. Which wordes sainte Barns taketh: as though the writer of these wordes (all faithfull men had met no mo but as such as wer not only true believers, but also such as were so pure and clean, that they neither had spot nor wincle. But the writer of that glove meaneth nothing fo, but meaneth as saint Augustine meaneth in this wordes before reherced, calling all faithfull folke, all chris ten people, as the Chrsiten nations, as the whole copes: boode of the catholique church, ayngainst Prayers, Jesu's, beretikes, and simathies agree in the profession of the comd Chrsiten faith, both in the points of belief, and in the rules of living, though their living have in deo many spots, and many blows, and many with the winces ayngainst the rules of hygh they practiseth, and lychtly they knowledge and confess them selfe burden to kepe.

And that the glote here meaneth of our known catholique church as I saie, and not of anye unknown church as Barns would haue it lene: every man may perceive that canne and lyp consider well the place. For in that glote his purpose is no more but to shew that ther is no manner of doctrine in the chris
A sent of the whole church, that is to wyt, the whole corps of Christen people together, then in the church of Arm alone. And therefore 2 gloste car nothing certe free Barns, but it wysely belongeth to free Barns. This gloste of Barns is fadlyng of lantike Barnes woode, and openeth well unto vs what thing lantike Barns menteth in this woode, at fyssh full men. For surely ther lantike Barnes not that gloste, ment by these woodes omnium fideител, men clene and pure wythout any spot or wintynke, no more then doth every man that prays pro omnibus fideител, that God may make them al good men, pro animis omnium fideител, that is, that it may plesse God to hyng thys to heauen all suche as are in the painefull way thitherward, men do not meane in the prayers onely suche faithful folkas as neces nauy havee spottes not wintynke of vs.

Now where that the gloste faythe, ther must nedes be such a church to say to. For I say plainly that the church must nedes be, for all the druces in hell, no all their instrumentes upon earth, shall neuer be able to destroy it, but put they neuer so many from it, and leue ther the remaunent neuer to fowe; yet shall the remaunent alway be the church, and a wel knowne church, so builde uph that hight mountaine, that is to wyp uppon Christ, that it thal alway be fayghe, so can not be hyd. For as our louther sayed, the ctepe that is set upon a mountaine can not behy, meaning that his church should be well sene, his trewe faith wel knowe, and not that his church in which hys faith should continue, as in which 1 of it which it should be learned, should be such an unknowen thing as thet that would lerne, could neither were to fonde it, no of whom to aske for it, no to muche as know it is it, but therunto them to faile uppon it by happe, as free Barns would here brynge it to.

Also the other gloste that Barns byn gret for, is gene dis, 2, 3, that faith: The whole church ca not erre, what maketh that gloste? Barns: He speakes against Barns, for Barns faith that hys owne church which hime selfe assigned, thought he can not erre wyth the election to hys spouse, yet the maine leane hym and faile from him, and thererre. And in this gloste that Barns byn gret, he speakes clear against hym, so he him no more then he leemeth to doe hymselfe. For if it be true that he faith of hys church, that the maye fall from God and not heare her husband, and then thereby erre: then is it false that he faith in a rether place, that there must nede be such a church as can not erre, what thing he would prove by this gloste of the law that faith: The whole church ca not erre. And yet se well that this gloste tayng it after the best fa ethers, lye, lye not as Barns fapeth, that the verye church is no mo, but that weyere secte of faithfulfull folkas that he without any errour, so that he pure wythout any spot or wintynke, but he faile that the whole church, that is to wytte the knowne catholyke church, can not erre, but that though that God would suffer many partes; or members of this church to erre, yet be will not suffer the whole corps or bodye of hys church to erre. This maketh plain against Barns, that byngeth it fapeth. For it affirmed that the truth alway remayneth in the known catholyke church, and of the knowne church he speakes there.

I can not therefore manuall enough of Barns in byngyngs for these glostes so, hyms, that make to cleare against hym, and than to see hyms to holde his fa therupon. Thes woodes be plain what church it is that ca not erre. As though these glostes hadde fapeth as he faile, that the church which can not erre; is one bye the unkownen church of folke purue and cleane wythout any spotte or wintynke, of wyche thynge neither not hys gloste speakes one woode. And yet wher Barns fapeth: These woodes of these gloste be plaine: as plaine as he make them of them selfe, yet the hyme hymselfe made a plaine change of one woode in the tone of thyme, to make it seeme the more plaine to hym. For where he reheares the gloste by these woodes: The whole church can not erre, this woode erre is not therre, but the ber woode: The whole church can not fayle. Than be not ye wotte well these woodes erre and fayle, preeyfely a plaine bothe one, neither in writing nor in borne, nor yet in signification, no more then the two latyn woode erra & deficia. For a ma may fayle & yet not erre. As he that both adjutery a inntoed wel be both noughte, be faileth to faller by God and yet erre bini nor in faith. A man maye also erre, yet not fayle nor faile away fro God, for every errour is not determinable. As a ma might erre yet fayle not fayle fro God theru, nor be dyd and thererfore, as Jacob did in twening the.
The confutation

A that Lyd had bene Rachel, or as hy's fa-ther Izaac dibde in twining that Jacob had bene Luet.

But I saye not thys, for that I care muche for his chaunge. But it meaneth that I would not haue hym come to the, and make such great boakes of the plainnes of the woodes, when he hathe himselfe made such chaunge in them, to make them seeme the more plaines for hym, and what the woords for, as his plain chaunge, make yet to plaine against hym.

But berele we thinke that in one thing he dide no good honest fashion in that he faith first: This may be pneed by our owne law, whose woords be these: the whole church can not erre. Also in an other place. The congregacion of faithful folks must medes be whiche also can not erre.

All they that reade these woords of Barnes in englysh, he makeith the wene that the woords whiche he repereth for his purpose, were the woords of the brei law it selfe, but then are they in brei no woords of the law, but of certaine glose that other men haue made upon the law. And thys huntele collected in the mergent of his booke. But that he doth in latyn, lettinge the that understande no latyn, were by it the very lawes. Why doth he haue that he wil preuie it by the very lawes, and than in brei of the lawes, bringe as forth but gloses.

His glosaries is in the mergent in this maner, be pene, dif, si, sin glosa. For these woords: The whole church can not erre. And then for the tother woords, that is: The congregacion of faith full me must medes be, whiche also can not erre, his glosaries is in the mergent thus, vix, quen. 1. A reduct in platts. So that he would we shoulde vse at the leaste wise these woords were both in the terse of the glose.

But noxe who to looke upon these two lawes, shall loone see that the cause why be pby not, was because he bucke not. For the law, critit quen. 1. A found, speketh cleere against hym. For that lawe saith nothing els, but that the verry true faith without errore, hath beene preserved in the see apostolike, as the lawe is called it there, tre mother of all churches of Rome, the church of Rome. And therefore this lawe for towell was not for his purpose to bring in, but in brei of the lawe, he lately haue a pauche of the glose.

Bothe the tother lawe be penes, dif, si. a, th lawe dure he not bring forth, for fear of angering his evangelical brother Ion-
of frese Barnes church

2 leaves about him and saith. Pnow my lordes gather you all together with all the lawes ye can make, at all the holietcely you can devise, tcry, the church, the church, the counsell, the counsell; that were lawfully gathered in the power of holy ghoost at this mep you may say and yet be. And if you have not in deede holy ghoost with you, and if you do hear any other voice than Christes, that are not of the church but of the devil, the sties and murderers as Christ saith.

For you come before him, that is you come into the soule of Christ with out him. You bring no other voice, but you come with your owne voice, of your owne noates, with your owne words, with your owne madam, ma
damus, precipimus, precipimus, excommunicamus. These be the voices of murderers stheues, not of Christ. Therefore you cannot but errre. For you be not taught of God, you have not the holy orment, you have not the woode of God for you, you here not the voice of the true shepheard.

Therefore mst you recere in all your counfaltes.

What grounde or colour of grounde hath he to reigne so lordely and capely to trully oppen all the lawes? Have he to boldely sette them all at nought, because himselfe hath to falsely believed twaine, to fouldely handeld their gloses? No Sowdan in a stage play may make no bazing boles, nor runne out in noe

frantike rages, than may freere frantik Barns if he take this for reason. For here speaking of lawes, and lapeg but the gloses, and the lawes against him, and by gloses nothing for him: yet as though at the world were his, he falsely thought in a rage against all lawes, and all general counsfles, saith. They have not the voce of God with them, but they must needs errre in all their counsfles, because they say mandamus, mandamus, precipimus, precipimus, excommunicamus. For he saith by these wo- 
des be the voices of murderers stheues of Christ. This folows commeth forth with a proude face uppon all the world, in academ by his princely audacite more than an imperiall mae

stly, pracomme al men for murderers stheues, that dare be so bold as to bile any of these woized mandamus, precipimus, or excommunicamus. These woizes I see not set once by murderers no stheues, but by princes and rulers against murderers stheues and against all other brousshe mupperuled persons, and among other against ungraciously heretikes, which is all this manners gyres.

And that these woizes of commauding have bene used by folks somewhat better then theues and murderers, may appeare by the scripture it selle. For the holy evangelyst saith Marke saith of our fauour thus: He commanded his apostles that they shall carry nothynge with them as they went by day. And saynet Paule werteth unto the Chrl. Iames in his wise: My brethren, I trust in god of you that ye kepe and holke al thynges that I have command

ed you. And againe to Timoth the he says: I command the before God. Tim. 3, 10, 11 &c.

And thus freere Barns may see, that the woizes of commauding, be not alway the voice of murderers and theues.

But all the great greefe of this matter is in excommunicamus.

For that woode the freere Barns have dammed. But yet must he consider that saynet Paule himselfe bid thy

that same woede of some other in the language that he spake, when he did prccommunicate and阿姨e timotheus & Alexander, and bidde them to the beall to teach them to leave their blasphemy, such as these heretikes be now, and yet peradventure seye, for greater it could not be. Saint Paule also comman

ded the Corinthies, that they should prccommunicate and阿姨e out of their company, that inestible lckeroury had abused his owne fathers wife. For thus he saith in the first pistle to y Corinthies: Truly I being absent in his by but yet present in spirit, have alre

by determined as though I were prse, of him that hath thus done, when you are gathered together and my spirit in the name of our lord Jesu Christ are ver

ture of our lord Jesu, deliver the to the beall for the punishment of the effe, that the spiritere may be faued in the days of our lord Jesu Christ.

God also did prccommunicate to Lucifer all his proude fellows out of heaven. But because there needed no voede in that, therefore will freere Barns saith that there was none excommunicamus. But yet at the bave of judg

gement, our fauour shall tae to them that will do good workes, but wene by freere Barns doctrine that onely faith should save them, to them shall be saie:

P l. 10
This is the church that can not erre.

By these words of his ye may good
readers perceiue two thinges. One is
there shall never generall coundoile be
it never so great; or be it never so small.
There can not erre any coundoile so
any great authoritie with sese Barns,
in any thing that
where hee concide, if any one man,
may or woman either, of all the whole
church, though all the whole world were
thee, are absent
from the treating thereof.

How this point ye wrote well would
be and no more but the coundoile
house if it be happily somewhat to like,
let make it in goodes name so much the
larger. For other let see none. For
as for cunning together from al coun-
trees to a general coundoile, sese Barns
keeth well that maye bee done well
ought. For why not as well as trees
from all places to a general coundoile?
And as for robbery of any manes house
while he be from home, were a thing
out of fear. For while they must eate al
the many, may, woman, and child, who
shall tary behinde to rob bee neighbour
house and to put doubts some that peradventure theke and may not
come, they were but finding of a knot in
a ruthe. For come they make whether they may or no. For elles is there no
coundoile of the whole church, and the
map it erre, and therefore we will not Barns
believe it. Now as for victualles, thes
may provide at home and bringe with
them in bagges and bottelles, everys
man for these dapes at the laste, as the
scoret doe for a hymneth.

The other point is, that ye may se by
those wordes, that if all the whole church
were at the coundoile, then would sese
Barns acque that it could not erre, and
so woulde he therefor errone undoubt
credice thereof, and believe that such
general coundoile coule not be dopp
ably decreed in the construction of
scripture. Now think I by thought
sese Barns will not believe any gene-
ral coundoile, but if the whole church
be there, yet he lothe not that in any
coundoile every thing worthe stay, and
nothing passe till at the whole assemble
were agreed to fully upon onede, that
there were not so much as any one may
there of the contrary mind. For though
some one might in some one matter be
of a better minde at the first then a mul-
titude, yet in a coundoile of wise men
when it be purposed, it were lykely
to
To be perceived, 1 alowed. And in a con-
sayle of chisten men the spirite of God
inclineth euer good ma to declare his
minde, and incline the congregation
to consent and agree upon that shall
be the best, ether precisely the best, or
the best at the left wise for the reason:
wherewhensoever it shall be better at
any other time to change, y same spirite
of God inclineth his church ether at a
new countayle, or by as full and whole
content as any countayle can have, to
abrogate the yest and sure it into bet-
ner. But when the countayle and y con-
gregation agreed and consenteth bey-
nd a point, if a few wilfull solte, farre the
left both in number, wort, learning, and
honest living, would reclame and say
that themselves would not agree, yet were
there towardeness no lest into the de-
termination of: or to the makynge of the
law, but it must stand til it be by a no-
ther ilke authorte changead.

But these chaunes that I speake of,
I meane in thynges to be done and not
in thynges to be belened. For in dulye
times, diverselye thynges may be concen-
tent, and diverselye maners of doing. But
in matyres of beleefe and faith, where
thynges raued and declared by God
unto ma, theys that in dulye times
there may be mytlesse thynges farther
and farther raued, and other the were
disclosed at the stripes yet can there never
any thyng be by God raued after, that
can be contrary to any thing raued by
himselfe before. And therefore in thynges
to be done, yere Barnes may finde that
diverse countayles have in diverselye
times this or those, by diverselye
determine. But in artly
me a raued thynges, which are necessarie, as appertynes to
one a nother, are

Several countayles ye space,

and yere Barnes may finde that
diverse countayles have in diverselye
times this or those, by diverselye
determine. But in artly
me a raued thynges, which are necessarie, as appertynes to
one a nother, are
Warren book being...
man can not doe, and a gift which no man can give himselfe, but it is given him of God. And therefore whosomaketh any such bold, wending that he have the gift because he felte no carrie grudge at that same, yet whensoever he feele after any other, he takest himselfe members be so meane thoso perceive well and be very sure, that he hath not the gieste, and that therefore he was deceived by the devil, whoso he made himselfe a freere. And that he may now therefore runne out of his religion, and follow the flesh. And whoso he findeth a Name, that is, the like, and that echo of them feele other, and lyke well echo other for their felting faith, than may they both be sure that they may boldly breake both theee bowes, and wedde themselfe together. And thereby shall they seene by thei reselpeg felting faithy, if they two bee two special electes predecessate by God before the world was wrought, to go together in this woorde, a being faith ful steale to service the healit at his dinner.

What would the general counsell of the whole church have fayed unto that G freere, and what unto fleeke bys maake, & what byo oke deuelt the doctrine? There would faynt Gregorius have fied those wayes that he wisteth of Ananias and Saphira, saying: Ananias bowed bys mon unto god, which mon afterward he being overcome by the perforation of the devill kepte backe, ye knowe what moner death he was punished. Wherefore fith he was deathwo to bys lykke, slyly as be from god the mony which himselfe had gonne to god: consider how great leprody thou shalt be worsly at the divine judgement, that withab not mony, but thy felte from almyghy God, binte whom thou hast bowed thy self under a religioun habite.

And I dare boldely say al the whole general counsteil of all the whole catholike church of all faithfull folk wich all the serre unfaithful folk that ther were lurking in it, and all the false herezegoth that were at that time gone from it: so accursed out of it, except the freere and bys nynere and bys newe sollic adereez, wold have in one voice, with madonamus, madonamus, precipimus, precipimus, excomunicamus, excommunicamus, have condempned that abominable herezego to the very devill of hell.

And I am sure that to would it have been, if any man brest there have holde any one of many other herezego, these folows
of freer Barts church.

Asloynes hold now. This what might Luther and Barts have said to that general countable. For what were the countable that could not erre. For there were the whole catholique church in which no man were both the church of all elect repentent sinners that Lindal deuished, and the church of all faithful people that Barts deuished, sauing for lacke of all spottes and wipicles, for lacketh no man in this world. Holbe it if there were at that time any such as Barts sayeth there must neede be, this in that countable they must neede bee. For thereto have we brought all both the good and the badde.

Now if freere Barts, and freer Luther, and william Lindall, would the have sayed that the very church doth not condemne them, for the very church was not of great multitude that there condemne them of heresie, but the very church was themselfe that there were condemne and percieued for the truth, and such other good faithfull folk at were unbowed among that company, and secretly agreed with them in faith.

That no bowe of chastitie shoulde let the, but that freere and minnes might lawfull be wedde when they like: To this would saye Gregory poone have answere and sayed: By sos they that are the good faithfull ye speake of, which onely folke ye speake of, and goodnesse ye call the church, can not be dissimulat of these faith and professours of these faith. But now except your self, all this people condemne your faith for herepiece. Wherefore ye appere that either they be good men and say as they thinke, and then be you condemne by good men, or else if they say as they thinke, the thinge that they thinke is nought, that are they euill menne, and then are they not your secrete church of god men. Else they saye one thinge and thinke the contrarye, and then are they euill men also, and so none of your secrete church of god men. Or f finally they saye true and be euill folke for other sinnes, and then bee they yet none of your secrete church of good me, and also do rightely condemne you in that they saye true. And therfore either we that here commetiate you from be the the very church, or some parte of be is the church, and whither of 2 two so ever it be ye be than condemne by the whole church which ye confess can not erre: oes is there none other thike.

But siue ye have here no mo selues, ye mutt newe affirme that ye your owne selfe be the very church, and noe person but your selfe.

To thiss mutt it needes have cememey see well good readers, there were none other remedy. And when it were ones come bin to that, than were it no boute but that Luther, Barts, and Lindall, would not have lette to saye: Aparly we with Lutheris wife is nine be the whole church. So: we have the right faith, ye be all in the wrong, For we have the scriptures for by which we will put the value of chastitie unsallfull, ye our wedding lawfull, and so forth in suche other articles, as farre out of colour as that. And siue the scripture is on our part, we be the very church.

Saint Gregory would have lacked none auntswer o this, but would have sayed: When all we think that ye understand the scripture wrong and not only we, but all learned men before the other to: why should we believe that you see se further in the scripture, than all they to whom it beongeth as well as to you so, and which have stude it as well as you, and have had both as much witte as you, and also much more grace than you, as appere by the wyttinges of holy doctours and saith that confirmte the scripture against your heresies before all our dayes.

If Barts would then have sayed as he sayeth here, wherther you that are this countable that here condemne be is the very church or no, it must be tried by the scripture, for that is the thinge by which we must know the very church, which may be groued by the words of sayt My Chrysteome which be these.

Barts.

Theys that be in Judea, leet them flee by in to the mountayne, that is to say, they that bee in christendome, let them give themselfe to scriptures. Therefore comande ther be all christened men in that time, shoulde bee into scriptures. For in that time in which heresies have obtainted in to the church, ther can be no true probacion of christendode, nor no other refuge into christened me, willing to knowe the scripture of faith, but the scriptures of God. Also by many wayes was it theweth which was the church of Christ, and which was the congregacion of gentiles. But nothe
the confusion.

There is none other way to knowe but to them that will know which is the good true church of Christ, but alone by scriptures. It is said in the church of Christ known when the confusion of christians men other of all men were holy, the which holiness had not the which me, but now christians men are as well in wordes as by works of gentiles, and greater confusion is founde among then then among christians men. Wherefore be that will know which is the good church of Christ, howe shall we knowe but by scriptures alone. Wherefore we look considering that to great confusion of thinges, should come in the latter dayes, therefore commanded he that christians men which be in chystenfend some willing to receive the godliness of true faith, should discontinue no other thing but hallowed scriptures, so if they have respect unto other thinges that shall be dammed, shall perish, not understanding which is the true church.

These wordes need no exposition, they be plain enough, they doe also exclude all manner of learning tainting holy scripture, wherefore see how you can with honesty laye your holy lawes, and defend them against Chistendome. And so chiefly if Chistendome complains of the inconvenience that was in their dayes, howe they should be conformed if they now lived, and saw the beauty and onfection that is in the church. Also he referred men to scriptures which will know the holy church, and not unto holy churches, so in the church were hereticks but not in scripture. Also saint Paulus witnesseth the same, saying, you are built upon foundation of the apostles and prophets, here have you plainly that the very true church is grounded and founded of holy scripture, and therefore whatsoever that the word of god is preached, that is a good token that there be some men of Chistian church. But now as to frutes, works of this church, these art alone to sethe out her manner of living, and all her good works out of the holy word of God, and the faith her not dishonored any other new holinesses or new invented works, be not in scripture, but she is conformed with Chistian sects and believeth that Chistian hath sufficiently taught her all manner of god worke that be to the honour of our blessed father. Wherefore therefore he the none other way to be sure but through Chistian worksly, in suffering oppressions and persecution, blasphemies, and at other things that may be laid unto her, which as saith Austin saith she learned of our mother Chistian. Our holy mother the church through out all the world scattered farre and long, in the true chistian Jesus taught, had learned not to fear the conumties of the crocke no pot of death, but more a more is strengthened, not in resisting but in suffering.

Now my lords compare your self to this rule of Austin, and see how you can bring your self into the church, or else your self be helpe; The church in chystenfend some willing to receive the godliness of true faith, should discontinue no other thing but hallowed scriptures, so if they have respect unto other thinges that shall be dammed, shall perish, not understanding which is the true church.

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of freere Barclays churche, 783

1. Thea, a writing, as is plain by other words of
saint Paul himselfe, where he bideth
the Ephesians kepe the traditions
he had of his Lord Jesus, and tey be
enough, by preacheing by our poyle. And in many pla-
ceed him, much people, where we
find not that he gane the y be preache-
at all. And the Ephesians themselves, to
whom in these words be wrythy
that they were evede and builded upon the
foundation of the apostles and prophetes,

what prophetes writings that they had
then revide, I cannot tell, but as for
writings of apostles or angells, theist is
well known that they had not at that time
read never one.

And saint Gregory would perambu-
culce have meruauged, if saint Paul
would have saved of freere Barclays
beauteth he in hande be saue, that they
dome were onely builded upon these
apistles and prophetes, so is more speci-
cially builded upon our saulour sym-
helse. And so myght saint Paul in these
words very well and properly mean to
laying, ye be builded upon the foundation,
that is to say, ye be builded upon the same
foundation they be builded on, it is to say
Christ, that is and was the very founda-
tion as wel of the, as of you, though
they wer laped on before you and you after,
the very foundation upon which ye
be builded and both, is that corner
stone that is laped in the hed of the an-
gle that intweth both the lides in one.

And this expostulation of saint Paulus
writeth to the Ephesians, will we agree
with this other words writen unto
Corintheans, where he saith, no man
can lay any other foundaition then that
that is already laped, that is to say Je-

Sus Christes himselfse. Where as freere
Barns to taketh saint Paulus words
there unto the Ephesias, as though S.
Paulus had laped them on. The
foundaition that ye be builded upon, is the
writing that prophetes the apostles
have writte for your edificat, therefore
must you see you believe nothing
but nothing but such as you finde
writte in ywritings of prophetes the
apostles. Then if they had never a sole
writter of the apostles that wer at that
yme comen to they: handes, as it was
lyke there was not, how would then
those words came:

And also if he ment but to, then take
he alwasy the authorty from at yscript-
ture before, except onely the writing of
the apostles and prophetes, and from al
that hymselfe tolde the by the bede by mouth.
But yet if freere Barons would there
habe laped unto saint Gregory, all those
words with which in hys bookes he
erapeled on by and by, against they
wordes blies in the known catholike
church, belkes, bookes, cantebelles, bestem-
tes, chalice, holy crinne, oil, and holy
water, and watchung, forbasing flage,
drinking of water, taffling, spaying,
which Barons callet meth porting, a mous-
bling of these pialmes these pialmes
without devotion, as though hymselfe
had an pie and an ear in every manne
heart: saint Gregory would done finde
him good places enough in scripture for
these kindes of works plenyfully ful.
And as for suche works as hee victions
in drwe which Barons planteth in amug
these as thous the al were of one note.
S. Gregory would agree the for ought
and to do them to that hee them. But yet
would saint Gregory tel him that if he
were kord of true, he should not lay
fautes of the noughty parts, to y blash
of the whole byowe, in which he may
full good. And specially if he would
sayle the evil works, he would not yet as he both, dis\saske and call call, y
thinges that are very good, and which
dbrownes bone (as with many they be)
are greately poynt to god, and speciali
he should not among other thinges dis-
pise and repone duties for calling folk
to Goddes fernece, no: bestemates, cas-
delles, bookes, and chalice, ypethout
which, or at the lastlywes without done
of which, neither make mape be laped,
no: the blesed sacrament in the make
confered and recieued, but if he would
have every priest bane al by heart, the
blesed blood of Christ without chalice
laped is licked by upon the sallar cloth.

But then woulde saint Gregory
hane said farther to freere Barins and to
freer Luther to, that ifte they speec-
se precise, that they woulde haue wo-

bles wroghte, but onely suche as they
found in scripture: he would ala
the why that be runne both out of religion,
and the boone wedde a numne, and both
benede these holy sacred nesses, and
shubbery defende that woche wher
they finde is fully comendpped and
bized in scripture.

To the integers of saint Christiase
saint Gregory woulde freere Barins have
auncwered freere Barins, that they wer
none of his. For it is wel percieued
and

Dith, known
The confutacion

A knwowne that the woorkes which is called Opus imperfectum, the imperfect woorkes upp on the gospell of layson Mathew, which was spake by euer and oversight of some writers intituled unto fact Christsome, and some title to further sted to Bany, was never hys woorkes in stede, none other translated out of greke, but made by some late ma, as Hey Barne hath already had sufficient warning bite moe than one, that e a little better shul there of then I and he both, and I herely believe that agayn hys own confesers he ascribed that woorkes to Saynt Chriostome. For al be it the man was cunning, well spoken, and in many things wrieth very well, yet is hys Barne have resde that woorkes ecept he understand him not, and e el hes himselfe beside his other heresies an Arians to) els must he nedes perceve that the man was infected with that faute, for there was it not meruall though he would at sain bing the very church in question, and out of knowledage, as now ye Barne would himselfe but saynt Chriostome himselfe in hys owne sermon bpton the refuted woorkes of the gospell. Thay that be in Iubae let them fee into the mountayne, which is hys,76 sermon upon saynt Mathew, hath not such a woode. But be all hys Barne here byning, whose woode was as I hauve speake by error and oversight entituled in the name of saint Chriostom: for as much as by the authoritie of the church, his heresife agaynst the gosppel of Chriost was condemnd, did as ever more such me have bone, that is to wit, labored hyst to have it if it could have be, their own secte taken for the very church. For so would the Arrianes have se-med to be and the catholikes the called hereticke. And when that thing was not to be seamed, then labored the that at the least the very catholike church might some uncertain, and be taken for a church unknowne and hange upon every mannes disputacion, so that they thought better bing the hereby forth still in question, and begiste here there some unlearned and newfangled people, with y colour of the y falke explainning of holy scripture, while there should be no certain knowne church, by why the true exposition and the false should be discerned and judged.

And therefor that man albeit he was as it waseth in the time when that here- sye of y Arianes was almost overtake-

med, therefore durst not plainly speake much of it, yet coulde he not holde but some what they himsell in that woorkes in his, rie. sermon that he wrieth upon these woorkes, Attendite a falsis prophetis, isber in he not onely labored for to minithe as much as he maye the credence of the catholike church, borde concerning the vireous woorkes which were belo ther- in, and the miracles which were dayly done therin, which two thinges he per- ceived to sanc foze in hys light, for the knoleidge of the catholike church but also in usezeth against it and findez a spe- ciall highe faute with it, for because it taught to belue the egall gosppel of the III. persones of the trinitie. And therefore would saynt Gregory have told hys Barne it was not S. Chriostome, but some man that was to red waresly and with godly waeme, and in this matter his woordes Worthy no credence.

And yet if hys Barne would have shicken still as shiselve for that woorkes, as he doth against this piste of S. James, and would nedes hauze it tak for saynt Chriostome; them would saynt Greg- ory have told him the woordes which himsell bingeth out of that woorkes, be playne against hys Barne himselfe. For well ye wote hys Barne teche that the very catholike church is in this woole a church euere unknowne. And he that wote the woordes which Barne byngeth forth (whom he calleth saynt Chriostome) script no more but that in some times the church may by reas of so great so many sectes of heretiques arisen 1 spongen by therin, he thought in doubte and question which of so many sectes of some fewe so great were the very church, and yet in all this mean- eth he, which knowe church of so great of the many were the true, and not as Barne would have it, that it were the fewe fered persons unknowne here one and there one, either of the all of diuers of them of none of them, but peraduenture men of some other ynde of byth adhering with none of them all.

Moreover these woordes of saith Chriostome if they were hys, doe confesse the very church was ones known, and therefore would saynt Gregory tel hys Barne, that they doe bitterly confound hys Barne hereby. For his hereby is, that the church is such a spirituall thing that either if it seith or any member of part therof at my time e be known.

Furthermore where in those woordes
of st. Barn's church.

As Christ spoke (as those words that were were his) saith, that to know which is the Church we must fly to the Scripture, saint Gregory would tell st. Barns, that st. Barns, st. Christ spoke of the Scripture, to know thereby which of all those churches being together all at once is the true Church, he meant that by Scripture the same church may be known: whereof it followeth against against st. Barns, that the false same words by which he would prove us that the Church cannot be known, be plainely confound st. Barns, and say that the Church may be known.

And st. Gregory could I were well have given him tokens enough open, plain, and evident written in plain Scripture of which I have my false the word some already, and shall I in the last work of this work, by which every man may plainly perceive, this known Catholique Church is the very true Church of Christ. Also st. Gregory would have told st. Barns, why this st. Christ spoke of the words that were his, both as he would prove us that the Church cannot be known, as plainly confound st. Barns, and say that the Church may be known.

As Christ spoke (as those words were his) both sent us to seek the Church by the Scripture, he thought it necessary, for the Church were fourteen. For else he might have sent them first to the Scripture, to learn the true faith and good living everywhere by himself, leave the Church unthought. But it appeareth since he bade them to seek there, they meant not only that there may find the means to find it, and know it, as I say before, but also that to find it and know it, is a thing so necessary that needs it ought to be had, because it is the true doctrine to be taught the by the same Church, as well in any other thing that God hath by his holy Spirit taught the same Church, as also in thine necessary to salvation the true understanding of the same Scripture. And then faith he would that the readers of the Scripture should finde out the true Church to learn of it, and unknown Church no man can learn by giving it credence as to it, Church, thereby would st. Gregory yet again confude, those words of St. Christ spoke if they were his, do clearly confound st. Barns. And therefore would he finally put st. Barns in choice, whether he will have his words or none for lay. Christ spoke or no. He would not have them taken for this: than would st. Gregory bid him goe scape, you authority of his books againe, lay no further but one man write this but I wrote here who, sayning, an Arrian he was. Wode he will have them say st. Christ spoke of the words this, the same words, the same words that st. Christ spoke in the learned few words, which Barns bringeth forth upon: him, both, how? or, he plainly confesseth. How? If thes folk would yet have Richard Wil, say the decrees of could not made against the was taught, for the herself solely by the very true Church of Christ than would st. Gregory have said at last: why this can be: for ye wrote woulde you known churches there was never money hurst professeth himself for the very church, but other they should themselves to farre in y point to weake, the were sainest in conclusion to say the very church was a secret church unknown, but of the self myself at the least I shall be some part. And thus do all your own self to fully affirme, ye neither heretics affirmed it more stiffly. Go to therfor would st. Gregory say to some officer there sent, tel these fellows w to a sticke, let us have the number of the names. Now when this officer had come to his sticke and patted them upon the paters, and the creature with him, and as he said then rehearse them thus: st. Richard one, Cate his name unthought, Tyndall there, st. Barns foure, who here were all, than would st. Gregory have said, what here be but soure of you, or here be your names to ourselves your persons yet you be all known, as your faith is abominable beastly lectes by your alone beastly professeth, altogether known, therefore you cannot be church of true good men unknow. For though an import may be known for naught, yet he that by this mean to and abominable beasts doing, as open professeth of false abominable hereticks be finally taught but, cannot be for these time secretly a good man. And to be you what ye have al babbled, well and stuffy confounded by the whole catholique church, which is also well known, as which by your own reasons, and by Barns exprophes ye words, is here well proved to be the church that cannot erre, and therefore it is well proved that all you doo playly and banably erre.

And furthermore, sth so ther were than proved to be not the very church after thy sovereign doctrine, because they were that...
The confutation

A thing made open, if truth be said, is not the thing which is made in the true church, nor is the true church made by an accident thereto, but it appeareth plainly that by being made there, he purposed after they were there, that the church there was always a false church before they were made open. But now suppose the farther farther forth, with this, some man would among them say unto others, Gregory and to the whole assembly, that they were komen together from all parts of the world, with their mutual labours and their impossible pains, and yet now their three days' journey they brought from home to make the false event, and shall see great difficulties; for of some of the dwell farthest off, to get home again with the rest of the company. And that therefore if it might be thought good to the whole council, while they were all whole flock of children together, there that from the plain, it were well done to take an order and make a law among them there, that for any need of a church at any time after happen, there should never more all the whole people be called together; but out of every part a certain number conveniently called together. And that this be an assembly gathered together, should represent the whole people, and should have the same authority full and whole, in all laws after to be made, all doubts of scripture or the council of the church, to be declared, that the whole church people should have if they were all present there, man, woman, and child, if it be very likely that the necessity of a general council should often happen, not well possible that all the whole people being to make a multitude and dwelling to far another, should be so often though it happen to this one, from all parts of the world come whole always together to the general council. And yet it were not be doubted, but that Christ, which promised and performed the sending of his own holy spirit into his church, to teach it and lead it into every trouble, that he would never leave them contemptible no: like children fatherless, but would himself be with it at the days into the end of the world, to fear forth that wherefore were so much as two or three of the church not scattered out thereof as the Christ faith, but being in it so it gathered together in his own, he was wondrous in the midst of all the days, would not fail to abide with his holy spirit when they were assembled to man in such manner, whereas to their end and declaration must needs stand and be firm, as all runne at course and nothing be certain; for if I doubt nothing but that if this had been thus proposed, it would have ben there in that full council agreed and ordered and decreed, that the general counsellors should be after, not of the whole numbers of all children people, but of some such convenient number as conveniently might assemble, if the same thought it were not the whole church, in deed, but as sacrifice Barnes sayth only present purpose, should yet have the same authority and the same full credence given unto it, as though there were all the whole church people. And thus ye shall now, that both in Luther's epistles and Lincolnes, and Barnes also, touching the whole of the sacrifice, and the charitable of general costs, and the power of the known catholike church, and the power of the catholike church unknown. I have you, in this one example of all the whole church people assembled at a general council, painfully comforted them all. But now if these Barnes will here say, that with all this imagination of such a general assembly at a general council I can nothing prone, because it is but an imagination that never could come to passe: I answer them, though ye to have, he shall speak the word. For be the thing never so false and impossible to perform, yet it be put's admitted, to consider thereby what would folowe ye not follow thereupon, if it were both possible a true, or els made by great wise, well learned man. But a very simple an onuswise argument, what time to prove the freedom of man will is nothing restrained, nor the final effect of things here springing or happening, anything precisely bound to the one part, or the other by the preference of a foresight of God, he did put the case ye God had not of any such thing to come any foresight at all. And the bid them's argue thus in effect, I all were ye to ye God did not foresee whether such a man should in such a moment, of indubitable time, sit or not site, ye should that man in that moment have in the tone of those centuries whether off sowen himself then would, and should not in
of S. Barks church.

In that one time undeniable does both
twine both set and not lie, where the
tone were contradictory and plaine re-
puigant to the tother. And that the-
by may every man plainly perceive,
that the presence of God putteth no
necessity in thengs of their nature ed-
ucient unto free will of man.

Whose consider we this argument
of his, and many suche other like made
by many right excellent wise and well
learned men, shall either extreem them
all so folles, or elles conclude that upon
S. Barks reason, grounded and the
difference between the whole catholic
church in deed, and the general coun-
table that is not the whole church but
by way of representation, may well
never put the table, and suppose that y
whole people were at the general con-
table. And then in case it so were, if the
my purpose wolle folowe, and S. Barks
purpose flaye, as ye so plainely it
would then is my pote as well po-
ved, and his as well confuted, as the
mater were not only for argument sup-
posed, but were to come to poffe and to
beone in every deed. And so this en-
sample of mine, may for all the impossib-
ity thereof, be a good grounde of proofe
against all these folowe in their false
and faper from matters concerning
the maine maintenance of these false here-
shes, against the knowne catholike
church, by they owne imagination of a
toere scatered unknoed church, and
eteche of the diuree church as one
ageryng with a nother.

I know that S. Barks therefore none
other thing than I can, but to say that
in that general counfable which I have
put and supplad in papists Gregories
bokes, the herefs that I have spoke of,
of Luther, Lindal, and hymselfe would
not have bene condempned, but rather
approued and allowed for good things
and true, no; that general counfable
then being such as I have put, woulde
never have approved that there shoude
be any general counfable after, of any
fewer then all the whole christen pople.
so if there shoude, yet woulde they not
have determined that ever any such
general counfable gathered of any fewer
then all to gether, woulde have the same
authropicye or credece that it shoude
have if the counfale were ascribed of al.

If S. Barks or any of all his fol-
loves be so bold as to tel us thus, the may
they boldly beare in had what soever
they will in thise world. For this mee
every man well witt, that they woulde
determine when they were come to-
together, as they al knew to be god and true
while they were a sundrie. But then are
we very sure, whereof I think neithe
S. Barks, nor Lindal, nor Luther neither,
can so shame the contrary, but
that until within this twenty peres past
less, al the world god and bad, christen
and hetern, would have had in ab-
domination, that anyak bowing cha-
ter should have warned a annie who
he lift, and upon his owne sensuelle sta-
the false, broke his promise made un-
to God. And therefore I dare be holde,
as I trust with the ient and agree
of ever god mannes conscience, to af-
ferme in this matter, a great deake far-
ther against him then I spake before.
For I dare well se, not only that to
would have been condempned by that one
general counfable that I have put, as
gathered in some one pere of papists Cre-
gopyes papacre, but also if there had be
the like gathered in ever pere of his
tyme in every pere since thise time till
within this twenty peres past, and in
every pere before unto the very apol-
tles time, and ever pere in their tyme
to, and in ever pere since Christes las-
borne, every pere since the world was
first replenished well with people, that
same hamefull sensuelle secte would have ben condempned so ab-
dominable. And also thee due asemble
of certaine partes representing all whole
body, should have the full authority of
the whole body, as a thing by the comen
attend ance and experience of all whole
world christis and beathen so fully teenes per-
cepted, that no man can doute but that
it would have bee to there determined
for the power and authority of every
general counfale of christensome law-
fully called and ascribed together, that
though they were not as they could not
well be after christensome to great
encresed, the congregacion of all the
whole christen people, yet should they
determination and decree bee ofigne
strength and power, as if they had bene
toascribed there togethe on a grenne.

And yet we wro in the first counfale
thepostes kept at hieratiale, the cap-
led not at all whole congregacion of chris-
tis people to it, yet all christis people obatian it.
And where S. Barks aspeth the
general counfale be but enbal-
liautes, and therefore can do so much
as
The confusion.

As the princes may themselves that send them, I say that princes none their embassators full authentically in such things as they send them for to do, as much as they might themselves if they were there present in their own persons, or else if they sent them very farre for matters that required speake, they might as well have them at home.

And where be such that men must examine the general counsellors by the scripture, to see whether they doe well or worse: I say that the counsellor in his making is must doe, and so doe in deed, and that the spirit of God guideth the thine, and leadeth them into all necessary truth of faith. And that these that have been done, their determination is not then to be examined by these Barns, or such other as will to mislead the scripture to the contrary, to defend their false pretences. How that I further say, whatsoever all these people would determine if they came to one assembly together, looks what strength it would have if they to bid, the same strength hath it if they be all of the same minde, though they make no decree thereof, nor can not together therefore. For when all these people be by same spirit of God brought into a full agreement and consent, that the house of christ may not be by his pleasure that made it broken and set at nought, but that these both were committed an horible crime, and that those who holdeth the contrary of this is an heresiarch than is belief as true a truth, as though they had all the whole company come to a concil together to determine it.

And when this is a truth ones so reuel by God for a parcellary necessitie, and the contrary thereof for a perillons perpetuell falsitie, and testess of holy scripture touching so poynite by the holy men so taken and set, though cristendome with all men so believed, than what time so ever twoo or three begin upon their own heads to vary from all the remnant, against all the remnant doe stiffly hold the contrary, they hold a plain false hereby, and after that so manie as fail to their opinion and take their parte, be in the like perill and in like damnable here, so warre their number neuer to greater. For ever wall they leave the true known church beinde, which warre it neuer to inflam a flace, that yet neuer faile but continue. And as it will continued and alwaye continue hal, in the old ap ap prooned trouth, so it alwaye trith, and alwaye that shall be the very true church of Christe, and where for ever the same known church remaine, every person in every other parte of the world that is christened so long as be christen and consisteth with that church in faith, is a membre of the same. And this is what soever Barns bable the very true church, with that the spirit of God is assistent, and will not suffer it to fall into damnable errour. And that it is, have I already proved in no place, than one both of these bodies and my name, and by no place that one of any plaine scripture to.

And thus ye see plainly that these Barns hath utterly failed of proving his own secret church, and therefore he goeth about as Lindall both, to disprove the catholick known church, but of so many means as I have prooved it by, be dissimulable at the remnant, a kingdom both only this one die ecclesia by which we fauour commandeth that these finde himsellse offended excepte party by whom he is offended will amende by his owne secret monition, or elts at his advertisment give him before witnesses one or two, he shall wholly upon him to the church, and the church shall order him, and then if he will not obey the church, he shall be taken as a publican or a deep saint. This place where Barns bringeth forth and doeth it in this fashion.

Barns.

But noe will there be obsested that our master Christe commandeth, if my brother offend me that I should complain to the church, now is this church that I have let one spiritual, and no man knoweth her but God only, he is also seated throughout the world, wherefore how can a man complain to that church? I answere our master Christ both plainly speake of a man that hath wrong the which must needs be a particular and a certain man. And therefore likewise he biddeth him complain not to the universal church but to the particular church, now this particular church is the bo of god's own particular church, we will judge righteously after Christes word after production brought before her, nevertheless sometimes eventh this particular church.
A church bothe fully and holy erre a tute
geth in light, and comunicates him
that is blessed of god, as it is op in our
wicen lawe whose bodes be thes. Of
ten times he that is cait out of wythin,
s he that is without is kepe within. Ac
here haue planly that the particu-
lar church may erre, wheresoever it
church that can not erre is alone the unper-
fall churche which is called the commu-
nity and the fowleshippe of fayntes, the
which addicio was made of the fathers
by the saint Chritians syme which was no
mention of it. By all thes is to declare
the punction of certayne men and of
certayne congregatios that reckened thes-
selfe to be the holy church.

More.

Here saith frere Banes in this thinges,
in his aunt were. The lyft is that Chri-
ist doth there piledly speake of a man that
hath wrong. The secon that because be
that by wronge summe nude be apar-
ticular and a certayne man, therefore god
hath hym in lyke wise go complain
not to the unutterfull churche but to the
particular church. The thryde is that
this particular churche is the be of God
and a true member of the unutterfull
church, than the will judge righteously
after Chistes wordes and after the pro-
bypons brought before her. The fourth
is that this particular church doth not
wronge him, as though Chist be not of
no, but would onely sende him to the churche for his recompense. But
me thynketh surely that if Bane take
this, he taketh it wronge. For I sae
that though Chist doth not to forbide
the men that is wronged to complain,
that it were also deadly sinne for him
to complain: yet he rather countynleth
hym to beare that wronge and pacifye
it than to complyan on his brother
for it. And therefore I saye Chysters
here planly seaketh of man that secrely sendeth his brother, that so
wit any other man, in any deadly point
of false belesse or lawfull living, though
the party that sendeth hym there wotne
neither harme theby in body nor gods
no good name, peas though he wyght
by the ma whom he se sendeth in such a
faunte, have great advantage temporall
to do no moze but wynke therat as
ynkete therin. Thys man I pay, if he be
good, is for all that offendeth by him
that such will doth; saith, in that so the
unite of chrestian between all Chysters
brothe, he cannot but be grend whet
his Chysters brotheres weel. For as
spake Paulus saith, If one member
taketh hurre, will all the membre be gre-
ved therewith. And therfore in every
such case will Chister there send hym
without any wrinkly wronge done to
hymselfe, is in such wise offended by the
faunte and wynde he list in his neigbourh,
bour, him I say sendeth Chister into the
church to complain, and not hym spe-
cially fro who his neighbour hath any
wrong taken, which thing he might appeare
by the wordes of Chister where he faith
thie here the, than hast thou wounded
agayne thy brother, he faith not, thst thou
hast thou gotten agayne by good.

Here saith frere Banes in one of the arti-
cales which was layed agayne hym at
his abiration, had preched such wordes,
that the wronge which he faith here,
that Chister planly ment, he saith
were to take for deadly sin, not in hym
only that such wond be wronged,
but out that in other where he is wronged,
and the judges to and in makers of the lawes and.
For ther as hymself rehearsed his article, there
were hym words. All these lawes, and
all these lawyers, and all these judicaries
that lay a fait man lawfully sake
hym owne good ase a judge, and con-
tend in judgement, have destroyed all
patience, devotion, and faith in chysters
ten people.

Surely if Banes wordes were true
than do all these tolke an hygh deadly
sinne, and such a sinne as there can of
none other comne an moze hurt I know.
But I am sure this article as hymselfe
rehearsed it, will never be defended by
all that ever he bringeth for it, not all
ever he maye bringe for the bene.
But letting the remenanta parte till the
other time, hymselfe there rehearsed a
among other thinges, that master docto-
tour woman layed agayn hym these
wordes that we be in hande with here.
If by brother offend thee, complaine
unto the church. And thereto saith Bar-
nes. I auntries that this place made
not for wyving at the late, alledge
saute Aveynz for me, for it seake of
the cromes that sboulde be replayed y
congregation and not of the correctio
The confusion.

In the temporal court, he shall be under the temporal swore. Freer Barns meant not here I know, that upon every complaint made and proved in the temporal court, the party that hath wronged by his neighbour, shall have his head broken of. Now the reposing that the church repose, if the party that have done the wrong when he is repos- ed thereof. Yet not thereby, is ye were well in conclusion to be excommunicate of the children company, and taken as a noghty witches a very point, and which papye is amonge good children if people more dangerous and fercel, then to be compelled to make the party grena a right great amends, namely with our lord sayeth forthwith with expone, that the sentence of the church in earth shall be confirmed in heaven.

And therefore whatsoever Barns say, if an man sue a nother upon any greby countie of wylde goddes, though it be the geating again of his own, or of any anger, or other corrupt affection, whe- ther he sue in spiritual court or temporal, in his own matter, or any manes els, he doth offend god and sinne more or lesse, after the qualitites and circumstances of his own minde, and of the time, and the place, and the matter. And whosoever on the other side complain and sue of good minde and affection for the matter according to the laws and in the lawfull blazes of the country where the complaint, offended not God there; J in, no not though he confeign the rece- over his own good agayne by the meanes, or his recompence for his wrong is harsme, so that there be none eupile circumstanes therein, that engender occa- sion of slander, as was in suyng openly amonge Inidels and specially before painynge judies, which thinge faine Saintes specially therfore repon- ned. And therefore freer Barns in his aunt were made to mayster Wollman, and exponne this place of the godspell with such a disposition between the temporal and the spiritual court, made a very slauellauie aunt were.

And in sooth with Psychor of Apelles, he sayd ther descript, no had no other prey place.
of Here Barmchurch.

As though master doctor Wolman being doctor of the law, might no more meddle in that matter and question of sailing at the law, than a commoner might in making of a bose. Was it not well remembered? And where the mistrust of master Wolman these words did: It is not yet an hundred years a goe, since that same master doctor was butler in the same house, whereas I was master and yeoman: when one of late told master Wolman of those words, he said if it so were as Barnes wrote, yet there were within the same hundred years as greater changes as that, not sufficiently good in that same master doctor Barnes as in that same master doctor doctor Wolman. For it was (as he said) somewhat a better change to see a butler changed into a doctor, then a priest into an apostate, a doctor into an heretic. But now to your purpose, if here Barnes restate those words of Christ: If the brother offend thee, and will not amend, bring it at the secret warning not at thy warning with one or two witnesses, then finally complain unto thine church; if he resist it thus as he, setteth him to do, to such solkone as have wongs doth bring themself: he doth expound the place plainly wong, both for the cause afore remedied, and also for that is appereath by the text that Christ bid them at the second monition if the first are not, he shall take to him one or two witnesses, meaning thereby that he should take no more than frequently required for the proof of the matter, if the willful-ness of the party that offendeth doth the matter into the open coher. And this was by the law two competent witnesses sufficient for a proof and no severer.

Now when Christ would he should take him as few as he might, because he should not biter his brothers taunt unto any one more then for necessity should require: if Christ had spoken these words unto none other but singly him that were wonged himselfe, he would never have said take unto him one witness or twyng, but take unto the twyne alway at the least. For else taking to him but one, there would have lacked hale the proof. For that whereby the wrong would not witness against himselfe, he that took the wrong, could not take a witness to himselfe. And so if Christ had met no more the Barnes said here he did, Christes coustain had been insufficient for the matter. For his provision might have been observed, the matter yet reff reprouced. But of truth our sundrie ipees as he spake and meant sufficiently, so his coustain provided sufficiently. For when he bode hym take one witness or twyng, and yet meant that he should take no more then there need: the man that would obtur it to becrete, if the wronge were done properly to himself, he should take twaine. lest his complaint should be frustrate for lacke of sufficient proofe. And if the matter pertained not properly to hymselfe, he should take but one, because himself would not in that case be the other.

And thus good readers as for the first point of here Barnes answer, correction understanding of those words of Chripl: If the brother offendeth thee, reject complaint to thine church; see that few Barnes hath not handeled it very well. Let us now to the second. The second poput is ye wrote well, that because he hath wronge muste be by a perticular and a certain man; therefore God bidde him in like wise: goe and complain not unto the binnatural church, but to the perticular church.

By this it appeareth, Barnes meath that he that is wonged, is not sent to the perticular church. Let us now suppose that a man woule in a manner goe teach a mother man brethren, and labour to make him believe nephther the sect nor abstrour were any hit at all, and that a third man bring hym and secretly reason him, and thereby finding none amendement, nor by witnesses at the second time being called there, inquel folow saint the cause of Christ, therefore asketh Barnes whither be thy for his brothers amend though himselfe be not woged, complaining to the church or not: it will be hard to passe naye. Then to which church will Barnes bode hym goe? Whither to the perticular church or to binnatural. If bys man be a perticular man as well as be that were wonged, and therefore must complain to a perticular church as well as he that were wonged: where both Barnes say that Chriple speakebat plainly of hym that is wonged, as though he spake of none others: now as though there were no perticular mane but he that is wonged, but that every other mane not wonged, were an binnatural mane, and must therefore if he have any caule of